

The writer proceeds to find evidence of incompetence, in Dr. Campbell's alleged inability to tell whether Mary's slight improvement preceded or followed his treatment. Dr. Campbell objects that he merely indicated the difficulty of ascertaining whether Mary's improvement was due to his treatment or something else and adds, almost as a rebuke to the whole profession, "Nor should any medical man ever venture to speak more confidently of the result of his remedies" (xi).

What the writer really suspects is that Dr. Campbell did not want to assume responsibility for "improving" Mary's "female condition," which "in this particular, might have been the worst thing that could happen" (xi). He concludes in a hypothetical syllogism that if Mary's allegations had created any doubt in Dr. Campbell's mind, he would have had a motive for mistreatment. Since by implication some doubt had to have been created, Dr. Campbell had such a motive and so, whether or not he actually performed an abortion, he put himself in a compromising position and is to that extent guilty of malpractice.

The writer of "Facts Respecting her Death and the Inquest held at the Provincial Lunatic Asylum Toronto," probably Dr. Campbell himself, emphasises Mary's alleged religious excitement: "About the middle of April a change was noticed in her demeanour. She became restless and unsettled -- spoke strangely about religious subjects, dwelling with great pertinacity upon something she imagined that the Rev. Mr. Caughey had said to her" (1). The article recounts her first suicide attempt, the consequent preparations to have Mary committed to the Asylum, and her second suicide attempt on Wednesday, April 30. The writer adds some new details to the account, such as the fact that Mary was being watched by members of the family, and slept "in the same room with one of Dr. Campbell's daughters" (2).

The writer graphically describes how Mrs. Campbell finds Mary, on the afternoon of the day she knows she is to go to the Asylum, "sitting on a trunk, nearly undressed, sawing at her throat with an old blunt table-knife without a handle" (2). Mary runs into the kitchen and grabs a sharper knife, with which severs her windpipe. The writer dwells on the way she initially resists attempts to help her, by "trying to tear the wound open with her fingers" (2). The tendency of such description is to heighten our perception of Mary's distress, her "insanity"; it also seems intended to create an impression of solicitude on the part of the Campbells.